THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[Established 1840].

"*If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.*"—John 14: 15, 16, 17.

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COUNCIL MEETINGS IN BERLIN.

Important Gathering of the Priesthood in the German Metropolis—Names of Those Present.

Minutes of the general Priesthood meetings held in Berlin, Germany, January 6th to 9th, 1902:

On Monday morning, January 6th, at 10 o'clock, all the Elders of the German Mission convened in general Priesthood meeting, which was called to order by President Hugh J. Cannon. There were present the following:

Francis M. Lyman, President of the European Mission; Hugh J. Cannon, President of the German Mission and Elders Walter S. Weiler secretary and Edwin Butterworth, assistant secretary thereof; Elder Frederich G. Hüfner, editor *Der Stern*; David L. McDonald, President of the Swiss Mission; Anthon L. Skanchy, President of the Scandinavian Mission; Sylvester Q. Cannon, President of the Netherlands Mission; Joseph J. Cannon, President of the Stockholm Conference; James C. Peterson, President of the Aarhus Conference; Elder Carl A. Carlson, editor *Nordstjarnan*; George Q. Morris, President of the London Conference; Neils P. Aagard, President of the Welsh Conference; Ralph W. Merrill, President of the Zurich branch; Elders Tracy Y. Cannon, of the London Conference, Hyrum J. Hanson of the Scandinavian Mission, and Squire Coop, Hugh W. Dougall and Oscar A. Kirkham, musical students pursuing studies in Berlin; also the following Conference representatives:

Berlin.—President William W. Seegmiller and Elders Charles R. Mabey, John Elkins, William F. Kotter, Arthur L. Heppler, Andrew A. Kerr, Warren Shepherd, Russell P. Teasdale, Abraham Hansen, Herman Schettler, Emanuel Bollschweiler, Otto Bergener, Frederich C. Wilker, J. Peter Alleman and Orson D. W. Jones.

Dresden.—President John E. Heppler and Elders Levi E. Young, Joseph P. Hacking, Martin P. Henderson, Andrew Rogers, Charles Green, David B. Wilson, E. William Reese, Franz Schulze, Roy A. Welker, C. Dennis White, George Farrell, Max E. Morr, Hyrum W. Valentine, Lawrence L. Beckstead, Frank W. Thatcher, Sister Maima M. Thatcher, Robert I. Burton, Spencer Clawson, H. Herman Hoff, A. Ray Irvine, John Meyer, Jed. F. Woolley, Gustave S. Gustaveson, Walter A. Kerr, George I. Vaughan, Levi C. Brinkerhoff, William D. Levi and John H. Yonk.

Frankfurt.—President Thomas E. McKay and Elders Richard Lee Taylor, Walter A. Wallace, Henry W. Nelson, Samuel J. Claridge, Orson C. Kleinman, Frank Pingree, Philemon M. Kelly, Clarence E. Child, Jesse W. Smith, Julian E. Young, Ferdinand F. Hintze, Jr., Heber Q. Hale, Alvin C. Crosby, Albert Toronto, William A. Keele, William H. Homer, Jr., Charles Gessel, Henry P. Kloepfer, Joseph Moser, Jr., Ammon S. Brown, James A. Webster and John W. Orton.

Hamburg.—President William S. Owen and Elders Martin Ganglmayer, Charles M. Morris, Orson A. Whitaker, Herman Thiede, Willard H. Chugg, Henry N. Hottendorf, Moses A. Zundel, Thomas K. Biesinger, John Boud, Jr., William W. Hendricks, William Hanks, William A. Wetzel, William Leonard, and Thorwald Hansen.

Konigsburg.—President M. Rich Porter and Elders Daniel Flamm, Gottlieb Blatter, Thomas A. Hooper, Wilford C. Nuttall, Joseph Fowers, Abraham B. Liechty, Ernest P. Hendricksen, Lorenzo Walker, Joseph Zwahlen, John L. Reynolds, Edward Braby, William Campbell, William Apel, John Ranzenberger and John C. Gleason.

Stuttgart.—President Henry G. Mathis and Elders John F. Bowring, Willard Ballam, Reuben Evans, Joseph Folkman, Adolph Hohne, George A. Wilson, Louis F. Moench, Jr., Roy P. Frost, Joseph Herzig, Hyrum J. Anderson, John A. Hess, Robert H. Marchant and Joseph F. Thomstorff; also the following not yet assigned to any Conference: Elders Edward Bischoff, Gottfried Knutti, Henry Goebel, John Myers, Wilford Madson and J. Lloyd Woodruff, the latter released to return home.

The meeting was opened with singing, "Come all ye sons of God," and prayer was offered by President Morris. Singing, "Come let us anew."

The roll of the Conferences was then called, each president reporting the number of Elders in his field and the number present.

President Lyman addressed the meeting on the importance of those holding the Priesthood coming together to exchange their views and feelings on the principles of the Gospel. He was followed by President Hugh J. Cannon, who spoke on the subject of obedience and the necessity of sustaining those in authority over us. Presidents Skanchy, McDonald and Sylvester Q. Cannon also made short addresses.

During the meeting the hymns, "Arise, my soul, arise," and "Praise God

from Whom all blessings flow," were sung, and benediction was pronounced by Elder Weiler.

On Monday afternoon the meeting was called to order at three o'clock. Singing, "How firm a foundation." Prayer by President Joseph J. Cannon. Singing, "Do what is right."

The following brethren made brief addresses: Presidents Aagard, Morris, Peterson, Seegmiller, Heppler, Joseph J. Cannon, Merrill and Hugh J. Cannon.

President Lyman then spoke upon the subject of preaching the Gospel, advising the Elders to present their message to the rich as well as to those who were not in such favorable circumstances.

During the meeting a vocal solo was rendered by Elder Wallace, and with the singing of "Our God we raise to Thee," the meeting was adjourned, and benediction was pronounced by President Lyman.

On Tuesday morning, January 7th, the meeting was opened by singing, "Guide us, O Thou Great Jehovah." Prayer by Elder Carlson. Singing, "O ye mountains high."

The following brethren gave short addresses and reported their fields of labor: Presidents McKay, Owen, Porter, Mathis, Woodruff and Elders Carlson, Hanson, Hüfner and Levi E. Young.

President Lyman then addressed the meeting on the subject of cleanliness and the need of extreme humility in our work. Singing, "How firm a foundation." Benediction by Elder Tracy Y. Cannon.

On Tuesday afternoon the meeting was opened by singing, "Praise to the man who communed with Jehovah." Prayer by Elder Toronto. Singing, "Israel, Israel, God is calling."

President Hugh J. Cannon addressed the meeting on the importance of holding meetings with the people in their homes. President Lyman followed, taking for his subject the keeping of proper records while in the mission field. The Elders of the Berlin Conference then gave their reports, each one speaking from three to five minutes. Closing hymn, "Now let us rejoice in the day of salvation." Benediction by Elder White.

Wednesday morning's meeting opened with the singing of the hymn, "We thank Thee, O God, for a Prophet," and after prayer and the hymn, "Redeemer of Israel," President Lyman spoke on the cultivation of faith and the method of baptism, quoting copiously from the Doctrine and Covenants and the Book of Mormon. President Lyman then called upon the Elders to enter into a compact with him that each would from that time henceforth live nearer to the Lord every day. The compact was agreed upon unanimously by all present.

The Elders of the Dresden Conference then gave their reports, after which the meeting was closed by singing the "Doxology," and benediction by Elder Morris.

On Wednesday afternoon meeting opened by singing, "The Spirit of God like a fire is burning." Prayer was offered by Elder Nuttall. Singing, "How firm a foundation."

Brief addresses were made by Elders Weiler and Butterworth, after which President Lyman spoke on the law of tithing, and the importance of teaching this principle to the Saints.

After singing "We thank Thee, O God, for a Prophet," the Frankfurt Conference was reported by the Elders laboring there. The meeting was closed with a solo by Elder Kirkham, and benediction by Elder Mabey.

On Thursday morning the opening hymn was, "Come, let us anew." Prayer by Elder Taylor. Singing, "Now let us rejoice."

President Lyman addressed the Elders on the importance of the compact entered into the day before, a vote on which was again taken and was unanimous.

The Elders from the Hamburg and Königsburg Conferences were then heard. The meeting was brought to a close by singing "Our God we raise to Thee." Benediction was pronounced by Elder Hess.

Thursday afternoon's meeting was opened with the solo "School thy feelings," by Elder Wallace. Prayer by Elder Moench. Singing, "Redeemer of Israel."

The Stuttgart Conference was reported by the Elders laboring there, after which Elder Tracy Y. Cannon addressed the meeting. He was followed by President Hugh J. Cannon, who spoke on the subject of traveling without purse or scrip. President McDonald related some interesting experiences the brethren had had in preaching the Gospel in Switzerland.

President Lyman took for his closing subject, "Love for the people among whom we work." His address was a most forcible one, and engendered a new spirit of determination among the Elders.

The closing hymn was, "Let us all speak kind words to each other." Benediction was pronounced by President Lyman.

LEVI EDGAR YOUNG, Clerk.

IN HONOR OF THE PROPHET.

(Concluded from page 55).

President Joseph F. Smith was the concluding speaker. He said:

My beloved brethren and sisters, I shall not attempt to say very much. I desire to endorse the sentiments that have been expressed by the speakers this afternoon, and I would like to bear my testimony to the divine mission of our Lord and Savior Jesus Christ. One thought which forcibly presented itself to my mind while sitting here I would like to express, although I feel that I cannot do it to my own satisfaction, nor perhaps to the satisfaction of my hearers. It is a principle well understood by all the Latter-day Saints that Jesus Christ, the Son of the living God, was chosen and anointed to be the Savior of the world and the Redeemer of men when the foundations of this earth were laid. It was the mission assigned to Him, and for which He was chosen, in order that the Father might be glorified in the Son, and that His designs might be consummated upon this earth. Jesus came to the earth in the meridian of time strictly in accordance with the plan devised in the beginning. No other one was chosen for that work; no other one received commission of the Father to do it; no other one in the heavens could perform that mission. He came to the earth and performed the work the Almighty placed upon Him, and He fulfilled His mission to the uttermost, and laid the foundation of everlasting life and redemption from death and from the con-

sequences of transgression and sin for all the children of men. Therefore, we honor the Son of God as being the Author of salvation, and the finisher of the work of redemption for the living and for the dead. We revere and honor Him as the Son of God, the Savior of the world. There is none before Him; there is none greater than He, as pertaining to this earth and the inhabitants thereof. He is, indeed, as the prophets have said, the very Eternal Father of this heaven and this earth. Therefore, we worship Him, and we pray unto God the Father in His name. He has not yet accomplished His work; but the foundations thereof have been laid, the plan has been devised, the power has been restored to the earth and is reserved in the heavens for the accomplishment of all that was assigned to the Son of God. When He shall finish it He will then offer it as a completed work unto the Father, from whom He received the commission to perform the same. We hold no man equal to the Son of God.

Now I desire to say a few words in relation to the Prophet Joseph Smith. As Christ was foreordained and predestined to fill the mission that He accomplished, so also was the Prophet Joseph Smith foreordained and predestined to restore the fulness of the Gospel and the authority and keys of the holy Priesthood to the earth in the day in which he did it. As declared by the lips of the Son when He spoke unto Joseph, the earth was in darkness, and lay under sin. There was no one upon the face of the earth authorized to preach the Gospel or to administer in the saving ordinances thereof. Men taught for doctrine the precepts of men, and they worshipped with their lips while their hearts were far from Him. The Priesthood was taken from the earth; the Gospel had fled from the earth, and men followed the wisdom and the priestcraft of men. It was through the instrumentality of the Prophet Joseph Smith that the Gospel was restored in its fulness, and for the last time. It shall not be taken from the earth again, nor be left unto another people. It will remain in the earth until the object of its restoration shall be consummated, and the work of the Lord be carried on to its finish. Jesus Christ was no more ordained and predestined to do the work which He did than was Joseph Smith to do the work which he did. No other man in earth or in heaven was chosen or destined to do that work, and no other being could have done that work; for it was he who was chosen, probably when the foundations of the earth were laid, to accomplish that mission. Therefore, it was well when he said, "You do not know me;" and possibly it is well that it was not declared unto us at that time who he was; but the day will come when we shall know him, and we shall at least know that he stands at the head of the dispensation of the fulness of times, and he holds the key which will open the door of salvation and exaltation to all the people that live in the earth to-day, and all that shall live hereafter, unto the winding-up scene. And when Joseph Smith shall complete his work, he will offer it unto the Son of God, who commissioned him to perform the mission that was assigned unto him, and he will receive his reward at the hand of his Elder Brother.

My brethren and sisters, I feel to bear this testimony to you. I do solemnly bear this testimony to you, and I know that my testimony is true. I rejoice exceedingly to know that it is within the power of every intelligent man and woman to receive that same testimony for themselves. It is not an exclusive

gift; it is not peculiar to some individuals, or to some classes of men; it is open to all men who will repent of their sins and humble themselves before the Lord and put themselves in a position to receive the testimony of Jesus Christ, the Son of God, the Redeemer of the world; and they will know that Joseph Smith is a prophet of the living God, and was anointed and foreordained to lay the foundations of this great latter-day work, and to stand at its head until it shall be completed, as Christ stands at the head of this whole creation.

This is my testimony, and I pray God my eternal Father to seal this testimony in the hearts of all the people, and bring it to the knowledge of those that are sitting in darkness and that remain in unbelief in regard to this great work. I pray that all who are in darkness may come to a knowledge of the truth, that they may be saved by it with an everlasting salvation, and be exalted into the presence of God, to partake of eternal life with Him. This is my prayer, in the name of Jesus Christ. Amen.

The choir and congregation sang the hymn, "Praise to the Man who communed with Jehovah." Benediction was pronounced by Patriarch John Smith.—*Deseret News.*

PERPLEXING QUESTIONS.

Professor Eucken of the Jena University has recently given an outline of the present condition of religion in Germany. His article on the subject, which appears in the *Forum*, is of general interest, because the condition in Germany is in the main the condition all over the world. He believes that there is at present a revival of interest in religious matters, owing in part to the disappointment in the modern ideals of life, which the development of modern culture has produced.

But this reawakening is attended with perplexities and difficulties. The great question is, whether the old religious ideas can be reconciled with the results of independent investigation. Is it possible to unite religion with general culture? What about the assertions of critics, that there are contrasts and discrepancies, earlier and later writings in the same books of the records, and that doctrines long regarded as eternal truths are mere human inventions, gradually found through long processes of reasoning?

Is it enough to say that the recent conclusions of students of natural sciences, as to the infinitude of the universe, the laws of evolution, the dependence of the spiritual upon the material, are not true? Or that they, if accepted, do not affect the essential part of religion, but, in fact, present a larger and grander view of life? Such are the questions that naturally suggest themselves, and to which the perfectly satisfactory answers are sought.

It should be apparent to anyone who gives the matter a serious thought that human wisdom and human theology have lately wandered so far apart, that they never again can hope to meet, unless by the aid of power and wisdom that are more than human. Some discard religion altogether for that reason, regarding it as composed of fables, although that course is clearly irrational, in view of its potent influence in the world. Others are disposed to deny the evidence of scientific research, though this, too, is not easily done

in this enlightened age. Others are searching for a compromise, but with very indifferent success. Two truths cannot conflict. If two propositions are both true, there need be no effort at harmonizing them. If one is false, there can be no compromise. If both are false, compromise would not make them true.

Human wisdom has come to its limit, as to finding the truth in the conflict that is raging between ancient revelations and modern thought. To bring peace and harmony, to clear up that which is dark and obscure, new light from the true source must be obtained. The world again needs prophets and revelators, as of old—men who, like Moses and Elijah, can open to the view of man both the past and the future, and reveal the mind and will of the Originator of the universe and the Father of all. Past light is not enough for present puzzles, any more than the rudimentary instructions in mathematics are sufficient for the solution of a complex problem in algebra. Scientific research needs divine revelation, too, so as not to go off into speculation and give opinions for facts. And yet revelation must not be expected as a substitute for research. It can be depended on as a guide, but not to do the work intended for man, and clearly indicated by the faculties with which he is endowed. Revelation will sometimes give truths that otherwise cannot be found, and lead to discovery of others. It will spread new light over facts already ascertained and present all in their proper relations to man's mission and destiny.

That is the object of religion. It can never conflict with anything that is true, and the very fact of a conflict is proof of error somewhere. It is encouraging to find that this conflict is becoming perplexing to the thoughtful observer of existing conditions, for this may lead them to seek for that wisdom which will not be withheld.—*Deseret News.*

The Commercial Future of Palestine.—No one can read Mr. Zangwill's address at the Article Club on the Commercial Future of Palestine without being impressed by its knowledge, its deep feeling, its sincerity, and its brilliant diction. It is profoundly gratifying to watch the persistence with which Mr. Zangwill returns again and again to the tragedy of his race, with moving descriptions of Jewish distress, and suggestions for its mitigation. The first part of his address is severely practical. Mr. Zangwill sets himself to examine the Holy Land from an arm-chair in a city office as it were. He dismisses the dream of a pastoral Israel, an Israel planted on the soil again. Agricultural experiments, he argues—with a suspicion of exaggeration—have been failures. So the Jew in Palestine must be the Jew of the chisel, the invoice and the day-book, not the Jew in the peasant's smock. Accordingly, he proceeds to examine what are the chances in the Holy Land for the Jewish capitalist, artisan or business man. He casts a glance round the land, and exclaims: "Behold it is very good." There is the oil of the olive, the cultivation of the orange, the production of cotton goods. Many possibilities lie ready to hand in the sugar-cane, the mines, the bitumen springs, and a score of other sources of potential wealth. All this neglected wealth is waiting to be tapped. Why not then enlist Jewish capital in this enterprise, and bring the labor of persecuted Jewry to carry this enterprise to success?—*Jewish Chronicle.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JANUARY 30, 1902.

EDITORIAL.

WHY NOT THE FATHER'S PLAN?—In a little work called "The Social Gospel," the Rev. T. Rhondda Williams discusses in an uncommonly interesting manner, a number of questions of more than ordinary importance. As the title of the volume would imply, the discussion is largely confined to the effect of theological teaching on existing conditions. The writer deals with the problem of emancipating retrograde humanity from their terrible position, calling it the rankest blasphemy "to sing to them of the heavenly home above, while we lift no finger to deliver them from the hell of their earthly life." Of salvation he says: "To be saved is to think rightly, to feel the pure and to will the good." A primary duty of the church is "to purify public morals, to rectify public wrongs, to emancipate enslaved men, to raise the low classes of the community, to establish justice, and to swell the tide of human love." And to accomplish all this his one suggestion is, "public control"—the dispossession of "legitimate traders" for the public benefit, and this not in a revolutionary sense, but by a process which would gradually evolve the many changes desired. Then "artificial inequalities" will be lost, man's inhumanity to man will cease, a new world will be born, and all the people—the masses, at any rate,—will sing songs of joy and gladness.

The picture painted is a very beautiful one, and some of the suggestions made are capital. But we fear, withal, that Mr. Williams has slipped a cog, so to speak, and has lost sight of the one great roadway to success. Does he, as a minister of the Gospel, suggest the only known remedy within reach, stripped entirely of the vain philosophies and barren verbiage of men? Does he prescribe as a cure for this universal sickness the plain, unadulterated Gospel of Jesus Christ? Does he recognize that it must come to us through the channel of divine authority, the channel through which it came in primitive days? If not, his suggestions become less weighty, his reasoning less logical, and his position as a preacher less important.

We all realize that there is much need for improvement. We realize that humanity in general are afflicted, and that social conditions are far from what was primarily intended they should be. But few of us are able to suggest a remedy, and none have yet evolved a better plan than that given by the Master. Men, prompted partly by humane motives, and quite as much by a desire to achieve fame, have racked their brains in the discussion of such subjects, and when all is said and done, the world, aroused for a moment, perhaps, by the reason and logic of the wise, resumes its normal

state and goes on pursuing the even tenor of its way. Suggestions consistent with the Gospel of Jesus Christ are what is needed. No other plan will work or bring about the required changes. The fact is, however, that men have strayed away from the plan of eternal truth, have forgotten the fundamental object of its introduction, and in their anxiety to create reforms overlook the one great principle involved—obedience to the laws of God—and stagger on and on in their own blindness. If they would abandon the pet notions and fallacies of uninspired and unauthorized teachers, one great barrier would be removed in preparing the way for the inauguration of a new era.

A. B.

Succession to Holy Calling.—The recent swift changes in the earthly representation of leadership in the Church of Jesus Christ, awaken many reflections in the thoughtful mind.

First, we view with great satisfaction the calm and unruffled demeanor of the Saints, notwithstanding their poignant sorrow at the loss of tried and trusted friends, who, having performed their mission here, have gone to a larger realm of action to continue their good works. That serenity of the Saints is due to the knowledge that the work is not alone upheld by human hands, but is suspended from above, being held in place by God's infinite power. It cannot fall, no matter how many men may pass away; and this the Saints know and take as comfort unto themselves in every day of tribulation.

Second, we must look with blessed satisfaction upon the fact that there is neither plotting nor planning, nor ambition for place of leadership, among the Latter-day Saints. In the churches of the world, positions of high dignity and emolument are sought as means of earthly grandeur. In the Church of Christ, it is the man of most humility who is most exalted, and the selection is made by the word of the Lord.

A mighty lesson is taught in reviewing the succession of the Presidency and the Apostleships since the establishment of the Church. Not one self-seeker has been called to authority, and not one man, who, after being called, has attempted to use his power unjustly to his brethren, has been able to keep the place of that power.

According to the mode of life of this age of the world, the men who are called to high position in the Church, lead as nearly as possible the life which was appointed by our divine Lord and Master for His disciples. They give to the work all of themselves and all that they have and are. Strong as they are in their authority and in their power as Prophets, Seers and Revelators, they are yet as humble as children in obedience to the commandment which calls them to their high field of labor. What a comfort it is to the Latter-day Saints to feel that succession to authority in the Church is not made a matter for the machination and intrigue of men, but is determined directly by the voice of Revelation!

C.

Our subscription list has received slight gains from a number of the Conferences, prominent among which are Manchester and Nottingham, with more to come. If the brethren will persevere in this matter, and set a good example

by becoming permanent subscribers themselves, the STAR will not long go begging for additional support. Meanwhile, we await your further pleasure.

THE following from the *Deseret News* of January 13, 1902, will be read with deep regret by the many friends and acquaintances of our deceased sister: "Alice Wilkinson passed to rest this morning at her residence, 25 M Street. She has suffered for several weeks with bronchial pneumonia, and a few days ago her daughter, Mrs. Joseph Eckersley, was hurriedly summoned from Wayne county, and arrived in time to minister to her mother's wants in her declining days. Mrs. Wilkinson was born at Newton, Lancashire, England, and died in her 57th year. She will be lovingly remembered by numerous Elders who have labored in the British Mission, as she was ever ready to minister to them and receive them at her hospitable home. Her son-in-law, Elder Joseph Eckersley, is now laboring in the Liverpool office." We condole with the bereaved, and pray the Father to bless and comfort them in their affliction.

As a substantial sign of the times, the following from the *Guardian*, on the depressed condition of trade, commerce and finance in Germany, may not be without interest: Germany has troubles enough already, however, without reckoning those that may come in the future; in every town in the empire factories are closing their doors or are working half-time. Out of 73,000 metal workers who were employed in 1900 only some 20,000 are employed now, and in almost every calling the same state of things prevails. The result is that the streets are thronged with unemployed; in Berlin alone there are 50,000 men—the Social Democrats say between 70,000 and 80,000—eager to work, who can find no work to do. In Saxony crowds wait around the labor bureaux the whole day long, but no man comes to hire them, and the price of bread is rising steadily. Relief works are being started everywhere; rates are going up by leaps and bounds, and ratepayers are shaking the very firmament with their cries. In every State in the empire, too, protests are being raised against the Imperial taxation entailed by the Kaiser's world-policy, with its attendant huge army and costly navy. The Imperial debt is now four times as great as it was fourteen years ago and the burden the nation has to bear is rapidly becoming—so they on whom it is laid maintain—too heavy to be borne. Meanwhile, Germany is threatened by Russia on the one hand, and Austria-Hungary on the other, with a ruthless tariff war.

THIS from the *Liverpool Weekly Courier* is not bad: In this country we hear very little nowadays of the strange colony founded by Joseph Smith about seventy years ago, and made famous throughout the world by his successor, the notorious Brigham Young. But Mormonism still flourishes in the United States and Mexico, and the city by the great Salt Lake in Utah holds a very prosperous community, and is regarded as one of America's most interesting show places. Last October the Mormons lost their President, one Lorenzo Snow, and his successor has just been appointed. The new head of the curious sect is Joseph Fielding Smith, a nephew of the famous Joseph Smith already referred to, and he is said to be not only a stalwart leader in the Mormon Church, but also one of the ablest men in Utah. He is credited

with a vigorous mind and great force of character. Mr. Smith is a leader of the radical faction of the Church, and was a polygamist before the suppression of polygamy by the Ordinance of 1882. Born on November 13, 1838, he was baptized into the Church when only twelve years old, and when he had reached the age of twenty-nine he was made one of the Twelve Apostles by President Brigham Young. He spent several years in the fifties as a missionary in the Hawaiian Islands, and in 1874 visited England for the purpose of proselytizing, his work attracting wide attention. The new President was a member of the constitutional convention of Utah, and has several times been a member of the Legislature. He has large financial and commercial interests, and is a power in the land of his ancestors' adoption.

ARRIVALS.—The following named Elders from Zion arrived in Liverpool per steamship *Winifredian* of the Leyland Line, on Saturday, January 25, 1902: For the British Mission—John S. Smith, Henry R. Coulam, William Purt and Frank B. Hall, Salt Lake City. For the German Mission—Rupert Gaufin and Benjamin E. Harker, Salt Lake City; Levi Dunn, College. For the Scandinavian Mission—Neils L. Monson, Manila; Stephen C. Christensen, Levan; Jens C. Jensen, Provo.

APPOINTMENTS.—The Elders for Great Britain have been assigned to the following Conferences: John S. Smith, Scottish; Henry R. Coulam, Sheffield; William Purt, Norwich; Frank B. Hall, Nottingham.

ABSTRACT OF CORRESPONDENCE.

ELDER DAVID EDWARDS writes from Boston reporting the safe arrival, January 19th, of the steamship *New England*, which left Liverpool the 11th inst. He says they had a pleasant voyage and were treated kindly by those in charge of the vessel. They had arranged to leave Boston for the West the afternoon of the 19th.

BRIGHT PROSPECTS IN GERMANY.

PRESIDENT HUGH J. CANNON of the German Mission writes: As a result of our meetings in Berlin the Elders have more visits than they can get around to. Several of our friends have said they were ready for baptism, and the Elders are rather obliged to hold them back to be sure they thoroughly understand the steps that they are taking. I have visited some people who heard the Gospel for the first time at our evening meeting less than three weeks ago, and are thoroughly converted and desire to be baptized at once. We expect great results here in Berlin, and, in fact, throughout the whole Mission.

THE OUTLOOK IN WALES.

PRESIDENT WILLIAM H. FOLLAND of the Welsh Conference writes: I have just returned from a visit to the Rhondda branch of the Church at Ystrad. The branch is organized with competent officers and is now in good working condition. The Elders are about to be withdrawn from this district and the whole responsibility of mission work in the Rhondda will now rest upon the

local Priesthood, who, I am sure, will increase their efforts towards warning their fellow men of the results of disobedience to the Gospel. Since our Conference the brethren seem to feel a more personal interest in the work, and are desirous that our Conference shall not be crippled even though so many of the Elders have been taken from us.

DISTRICT MEETINGS AT GRIMSBY.

The Saints of the Grimsby Conference were favored on Sunday, January 26th, with a visit from President Francis M. Lyman and Elder Joseph Eckersley of the Liverpool office, who were the principal speakers at a series of meetings held that day in the Oddfellows' Hall, Victoria Street, Grimsby. In addition to a large attendance of local Saints, there were present many of the brethren and sisters of the Hull branch. At the afternoon and evening services the hall was fairly well filled, a hundred or more strangers and investigators being present. The powerful discourses and testimonies were listened to with respectful attention by the congregation, and deep interest was manifested throughout the meetings. Besides those mentioned there were present on the stand President Caleb D. Brinton and Elder John H. Wheeler of the Sheffield Conference, and all the Elders of the Grimsby Conference.

The first meeting was held at 10:30 a.m. President Henry H. Blood presided, and in his opening remarks welcomed the people and spoke briefly on the subjects of tithing and prayer. Elders Hyrum Bull and Alfred Cordon followed and each bore testimony to the truthfulness of the Gospel message. Elder Bull sang "The Holy City."

President Lyman occupied the remainder of the time. He said he came out into the world because of his love for the people, and the fact that he would like to do all men good and help them to see the truth of the Gospel, if it were possible. All were eligible to salvation. We were here to be tested and trained, to obtain tabernacles for our spirits, and to perfect ourselves, and when we had put on immortality we would enjoy our tabernacles and the association of our loved ones. Then none would be blind or deaf, or crippled. All blemishes would be removed and all would be brought to a more beautiful and desirable condition than they had attained in this life. In eternity death would be no longer feared; there would be no wearing out or growing old, but we would enjoy forever the peace of the Father and the Son. The speaker said the world was not in a condition to receive revelation. The people thereof had arrayed themselves against the truth, and had agreed that it was a delusion, even as they did in the days of our Lord and Savior.

At the afternoon meeting the first speaker was Elder Henry Seeger, who related his experience in joining the Church and bore a strong testimony. President Brinton spoke on the duties of Latter-day Saints. Sisters Johanna and Lizzie Sutherland rendered a duet entitled "Echoes."

President Lyman again addressed the congregation, and spoke of the numerous religious systems in the world, each claiming to have the truth. There is not too much truth in the world, he said, but the trouble is that the religious systems thereof are man-made and hence contain too much error. The Savior pointed out but one way of salvation, and declared that "strait is

the gate, and narrow is the way, which leadeth unto life, and few there be that find it;" therefore the Latter-day Saints are not a numerous people; nor did the Lord Himself have a great following. The fact that comparatively few accepted the truth was not because the people of the world were not honest, but simply because they did not see the light. Unless the Latter-day Saints had more light they were in no better condition than the world.

Referring to the opening of the heavens and the appearing of the Father and the Son to Joseph Smith, President Lyman said it was necessary that some one should be able to testify of the Father and Son—some one who could say, "I have seen them and know them." Such was the testimony of the Prophet Joseph. The speaker closed with a very earnest and impressive testimony to the divinity of the message delivered to the world by the Prophet, and to the divine calling and mission of his successors.

The evening meeting convened at 6 o'clock, and for nearly two hours and a half the people listened to the excellent discourses of Elder Eckersley and President Lyman. The former took up the first principles of the Gospel, and showed how the writers of the New Testament all agreed perfectly as to the necessity of faith and of repentance, the essentiality of baptism, the manner of performing the ordinance, and the necessity of receiving the Holy Ghost by the laying on of hands. The question of authority was ably treated, and passages of Scripture were adduced showing that the Gospel ordinances must be performed by one having authority, in order to be efficacious. The manner in which the authority of God was taken from the earth was portrayed, and the testimony of noted reformers was quoted proving that in their day the priesthood, authority and power of God were not upon the earth. Elder Eckersley then eloquently testified to the restoration of the Gospel, and its power in saving those who obeyed its principles and ordinances.

A quintette, "A Dream of Paradise," was rendered by Brothers John T. Whitfield and William H. Elliott, and Sisters Johanna, Lizzie and Katie Sutherland.

President Lyman related facts concerning the colonies established by the Saints in the United States, Canada and Mexico and said those who had been gathered by the Gospel message were some of the best people of the several communities in which they had resided. He said the Gospel was not easy to live; to accept it meant to renounce all that had been cherished in the way of friends and perhaps kindred, to invite scorn, derision and persecution, and to take one's life in one's hands, for we, as followers of the Savior, could not hope to be better treated than was our Lord. He closed with a powerful testimony to the truth of what had been said and to the divinity of the great latter-day work.

This meeting was attended by over 200 persons, half of whom were friends and investigators.

WHAT is this world? A dream within a dream—as we grow older each step is an awakening. The youth awakes as he thinks from childhood—the full grown man despises the pursuits of youth as visionary—the old man looks on manhood as a feverish dream. The grave the last sleep?—no; it is the last and final awakening.—SIR WALTER SCOTT.

THE DANGERS OF PROVERBIAL PHILOSOPHY.

THERE are some men who govern their lives by maxims. To them some one piece of proverbial philosophy appears as a signpost pointing the way to success, and no doubt there have been many who believed at least that they owed their ultimate arrival to the assistance of their selected scrap of wisdom. But such successes are, we think, the exceptions; whereas the most casual observer cannot fail to note how often these trusted indicators mislead those who resign themselves to their direction. In a sense, almost all popular proverbs are true, though this sounds paradoxical when we consider how flatly many of them contradict one another. There are few proverbs whose truth is apparent in almost all sets of circumstances, and there are others which, like a stopped clock, are only right at times. In the latter case, we generally find another proverb existing which is equally popular, and which contains a totally opposite statement. We should like to see a collection made in which these contradictory bywords were arranged side by side. They would illustrate the great apparent difference which exists between the obverse and reverse sides of the current coin of homely truth and experience. Wisdom is, indeed, justified by very various children. But the men who are led astray by maxims never think about more than one; if they did they might find safety amid the confusion of numbers, and get creditably through the world by the light of their own common sense. But to return to these "stopped-clock" maxims. They are responsible for all sorts of mishaps which overthrow the traveler on the road of life, from a blunder which may cost a man half his store of self-confidence to the inducing of mental and moral diseases and "divers kinds of death."

Take, for instance, the common Yorkshire saying, "When in doubt, do nought." How very seldom the principle herein contained can be applied with advantage! How many weak wills, we should like to know, has this pestilential little proverb contributed to paralyze? Those who trust in it are not by any means stupid people; quite the reverse. They have generally just enough width of mind and sympathy to realize that there are two sides to every question, and yet not enough insight to grasp the rights of either. The present writer remembers a man who was rendered utterly useless in every capacity of life by reliance upon this specious precept. "If we do not move, we cannot regret our step," such men argue. "If we take no side, we cannot be found upon the wrong one. It may be rather dull to stand still, but at any rate it is no trouble. Success may overtake us, and at least we are not running away from it. All things happen to those that wait"—and so they do wait, till the only thing which is sure to happen to every one does happen, and they die. Could they but have realized that "he who hesitates is lost" contains far more truth than its opposite, they might have done something in life. Not that this energetic assertion of any occasional fact is by any means a sure guide. Who is not familiar with the man who never hesitates before any decision, and nearly always laments his precipitation, usually aloud? Who has not got tired of imploring such an one to make the best of a bad job, or of suppressing the obvious comment of "We told you so"? All the same, believers in a motto which spurs them into foolish action seem to

do better in the race of life than those who rely upon one which preaches nothing but caution. And hasty people generally seem to arrive at their goal, in however bad condition.

There is another pernicious saying which almost always proves true, and that is, "Misfortunes seldom come singly." This is one of those dreadful prophecies which bring about their own fulfilment. Believers in this sinister proverb are almost invariably crushed by it, for they are reduced by apprehension into such a depressed condition that they are ready to contract, as it were, any germs of misfortune which may be floating about, or to create a misfortune out of an incident to which in robuster mood they might have been indifferent.—*Spectator.*

NEWS OF THE GREAT WEST.

(*Condensed from our Utah Exchanges.*)

A BRILLIANT meteor passed over points in Utah and Idaho on the 7th inst.

THE Latter-day Saints' University in Salt Lake has a thousand students enrolled.

SALT LAKE recently recovered from a heavy fog, which enveloped the entire city for a period of seven days.

IT is reported that both the Union Pacific and Southern Pacific railroads are soon to enter Salt Lake City.

THERE is a scarcity of snow in the Rocky Mountains, and fears are entertained for next season's water supply.

H. P. FUGATE, one of the oldest citizens of Ferron, Emery county, died at his home there January 4, 1902, aged 80 years.

WHILE skating on Bear river near Corinne, the 5th inst., William Atkinson, 21 years of age, slipped through an opening in the ice and was drowned.

I. N. SHAFFER of Naples, Uintah county, was crushed to death in the Pope coal mine at Vernal on the 7th inst. A companion narrowly escaped a similar fate.

WILLIAM GEORGE JACKSON, a member of the *Herald* editorial staff, died at his home in Salt Lake the 7th inst. He was a brilliant writer and 28 years of age.

THE organization of a Commercial Club in Salt Lake is now assured, Governor Wells having named a committee of one hundred business men for that purpose.

RILEY MCLAUGHLIN, a trapper and hunter, fell over a 300-foot cliff on Deer Creek, in Big Horn county, Wyoming, a month ago, and met a most horrible death.

NICHOLAS PAUL was found dead on the desert between Black Rock and Snake Valley, in Millard county, the 3rd inst. He had lost his way and perished from exposure.

PAUL D. S. LUND, one of the early settlers of Sanpete, died at his home in Spring City, January 6, 1902. He was a native of Denmark, having been born in Aalborg, August 17, 1817.

JUDGE ERASTUS W. MCINTYRE, a pioneer of Dixie, passed away at his home in Price the 10th inst., aged 62 years. He filled a mission to Great Britain in 1876, and otherwise was a good and useful citizen.

A WRECK on the Rio Grande Western railroad, at a point known as Roy station, ten miles south of Ogden, the 8th inst., resulted in the death of Frank Cowell and James O. Woolwine, fireman and brakeman respectively, and the demolition of considerable rolling stock. A collision between two trains was the cause of it.

THE *Deseret News* says: Mr. Joseph Stansfield, woolen felt manufacturer, of Waterfoot, near Manchester, England, and of Amsterdam, New York, is in the city and is very desirous of ascertaining the whereabouts, if alive, of his aunts, Mrs. Helen (Emmett)

Moran and Susannah Emmett, formerly of Bury, Lancashire, England. Mrs. Moran was the wife of Henry Moran, who, it is believed, was killed by Indians about two years after he came to Utah, in 1850. His aunt, Susannah, never married. The last time Mr. Stansfield heard from his aunt Helen was in 1882.

TO-MORROW AND TO-DAY.

To-morrow, wealth may fly away, or turn to ashes gray;
But not the wealth of noble deeds and duty done to-day;
To-morrow, fame's bright flowered crown may wither on the strand;
But not the laurel wreath of love, wrought by the helping hand.

Beyond the hills to-morrow smiles and beckons with her hand
To fairer fields of beauty in a mystic summer land;
But there the trees whose bending boughs the richest fruits display
Are common trees transplanted from the garden of to-day.

SELECTED.

DIED.

KAY.—In Mona, Juab county, Utah, December 31, 1901, of heart failure, William Kay; born in St. Helens, Lancashire, England, October 10, 1832, and emigrated to Utah in 1854.

SHAW.—In Salt Lake City, January 3, 1902, of general debility, Hannah Shaw, aged 80 years. Deceased was a native of England.

NICHOLSON.—In Halifax, Yorkshire, England, January 4, 1902, of cancer of the stomach, Ellen Nicholson, wife of George Nicholson, late of Sheffield. Deceased was born February 18, 1844, and joined the Church five years ago. She was a true and faithful Latter-day Saint.

WILLIAMS.—In the Fifth ward, Salt Lake City, January 6, 1902, of heart disease, John Ward Williams; born September 2, 1844, in Nantyglo, Monmouthshire, South Wales.

TIBBETTS.—In Salt Lake City, January 7, 1902, Sarah Tibbetts, affectionately known as "Grandma," in the 88th year of her age. Deceased was born in Harrington, Cumberland county, England, and went to America in 1850.

COOP.—In Salt Lake City, January 9, 1902, of heart trouble, Martha Hurst Coop, in the 69th year of her age. Deceased was born in Yorkshire, England, and emigrated to Utah in 1879.

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